

Humanist *World Digest*

Vol. 31, No. 1
FEBRUARY, 1959

1011 Heinz Avenue
BERKELEY, CALIFORNIA

COPY 40¢
\$1.50 A YEAR

Nigerian View of Humanism

by Samuel Paul Etu

WCPC:

A World-Wide Social Research Project

by D. Michael Morandini, Ph.D.

Housing Without Profit

I. U. D. Digest

My Concept of Humanism

by B. T. Rocca, Sr.

NEWS AND VIEWS

IDEALS TO LIVE BY

THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

PUBLISHED BY THE HUMANIST WORLD FELLOWSHIP,
INCORPORATED IN CALIFORNIA AS A NON-PROFIT ORGANIZATION
FOR EDUCATIONAL AND RELIGIOUS PURPOSES.

TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

(Successor to WELCOME NEWS)
HUMANIST WORLD DIGEST

A Quarterly of Liberal Religion

E. O. Corson, Editor. Editorial Associates: Dr. Phillip B. Oliver, Dr. Norval E. Packwood, Rev. Eugene William Kreves. Entered as second-class matter at the Post Office at Berkeley, California, under the act of March 3, 1879. Publication Committee: Dr. Harold Scott, chairman; Kenneth S. Brown, vice-chairman. E. O. Corson, Business Manager. Subscription Rate: \$1.50 per year. Vol. 31, No. 1. January-February-March, 1959. All rights reserved. The Humanist World Fellowship, 1011 Heinz Avenue, Berkeley, Calif.

The responsibility of signed articles in this magazine is accepted by the writers and does not necessarily reflect the views of the Humanist World Digest. Permission granted for reproduction of original articles when proper credit is given.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, AND CIRCULATION REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946 (Title 39, United States Code, Section 233)

Of Humanist World Digest, published quarterly, at Berkeley, California, for 1958.

1. The names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Humanist World Fellowship, 1011 Heinz Ave., Berkeley, Calif. Editor, Managing Editor and Business Manager: E. O. Corson, 1011 Heinz Ave., Berkeley, Calif.

2. The owner is: Humanist World Fellowship of California, Inc., 1011 Heinz Avenue, Berkeley, Calif. (Incorporated as a Religious Organization Dec. 13, 1949.)

3. The known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities are: None.

4. Paragraphs 2 and 3 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting; also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner.

5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was: (This information is required from daily, weekly, semiweekly, and triweekly newspapers only).

E. O. CORSON, Editor

Sworn to and subscribed before me this 29th day of September, 1958.
(SEAL) LUCILE A. PERRY, Notary Public
(My commission expires July 26, 1959).

A NIGERIAN VIEW OF HUMANISM

by Samuel Paul Etu

Secretary, The Nigerian Humanist Association

It is axiomatic that only out of our inner impulses can we grow to maturity and to self-responsibility. When the moral impulses are vague and unformulated and difficult of interpretation, it is not strange that most people easily quell their moral sense, push it far into the background.

The world has numerous codes of ethics, but how many of us experience emotionally, as we read them, a sympathetic response to them? Consequently, how many of us who feel that a contemplated course of action is wrong can express ethical rules or some religious principle in words so as to define clearly why we feel such action is wrong? Evidently it is this lack of coordination between our personal humanistic sense and the codes taught us that causes a world overlaid with rules defining right and wrong to throw all humanistic values overboard, and violate every ordinarily accepted provision of decency.

Hatred as Anti-Humanism

We know that human potentialities cannot mature and develop out of hatred. Truth and art, dignity and civilization cannot develop in an environment filled with hatred. Sympathy, solidarity, sharing of experience, cooperation in effort, love of life—all of this cannot grow in the soil permeated with hatred. In other words where there is hatred, humanism cannot survive.

Survival of Humanism

If humanism is to survive it must be a living, growing and permanent entity in the minds of individuals. What is needed is the genius to inspire it and to maintain it as a permanent cooperative enterprise for the good of mankind and the benefit of the world. Our schools need to train man how to be human.

Man Must Be Taught

The possibility exists for a world where men and women can be free to live and love and develop. In the school of humanism the moral impulse can be socialized so that earth can try to contribute towards the development of all. Man must be taught to analyze his humanistic impressions for himself. He should not be taught that some conduct is wrong because it is so declared to be in the writings of this or that sacred book or in the doctrines of this or that teacher, master, or religion; but he

should learn to reject something as wrong or accept it as right because inwardly he is or is not consonant with it.

The Humanist

The genius of the humanist is that he has been able to adapt his humanistic methods to the need of the times. He is a humanist who sees value in the dignity of the individual. He is a humanist who believes that the evolution of human beings depends largely upon thought and action.

He is a humanist who believes that nature is creative and beautiful. Man as a part of Nature, desires to further its creative work and to refine human temperament and character. His reasoning ability enables him to bring order into his development.

He is a humanist who does not believe in a Personal God—a God who is no more than a manlike power of infinite capacity. Rather he comes to the realization that growth or evolvment of our spiritual potentialities is the responsibility of each of us and not something that is unnecessarily directed by an external, personalized force.

He is therefore a humanist who does not consider himself at the mercy of any God. He does not feel that he is going to be punished by the arbitrary will of God because he has not conformed to what is held to be a divine law or precept. In fact, the humanist does not believe it is possible for him or for any man to violate a divine law or principal, in the sense that he can absolutely oppose it.

He is a humanist who believes that more important than all the isms and ideologies of the present century is the existence of the human being as an individual who should derive a certain amount of contentment and satisfaction from this sojourn here on earth.

He is a humanist who is an enemy of all things that would degrade character or destroy the ideals of the civilization that have developed in our modern democracies. He is a humanist who, relying upon the importance and dignity of humanity, opposes anything that would subjugate the individual to a dictator of any kind, and obviously fights against anything that would deny the individual the freedom to express himself or that would impede growth toward the fullest of his capacities. He is therefore a humanist who opposes anything that he believes might endanger his fundamental right of you and me as human beings.

He is a humanist who rejects and opposes those political ideologies, including communism, that tend to cause the view-

points of a few to be inflicted upon the opinions of the individual.

He is a humanist who looks beyond the limitations of his immediate circumstances and sees the values that lie in the development of human potentialities.

And So the Schools

The overriding task of the free people should be the building up of common fronts of ideologies on the universal basis of BROTHERHOOD of which the International Humanist and Ethical Union is one. Mrs. A. C. Terpstra-Henrich, Hon. Org. Secretary, Oudegracht 152, Utrecht, Holland.

Humanism will be dead if it merely remains in books and museums. It must feed the living minds and hearts of living individual beings. We should encourage the promotion of them before it is too late.

* * *

WCPC:

A WORLD-WIDE SOCIAL RESEARCH PROJECT

by **D. Michael Morandini, Ph.D.**

World Committee on Peaceful Cooperation

7367 Hollywood Boulevard, Los Angeles 46, California

Many of us in all walks of life have felt for a long time that "something" of world-wide significance should be done soon, lest mankind should be led, or should slip, into the abyss of mutual self-destruction which gapes increasingly before us.

It is a great mistake, however, to suppose that nothing has been done. Socially well-oriented people and organizations, among them individual writers and religious leaders and certain social groups, have been carrying on a brave fight against the onslaught of social destruction.

Cyrus Eaton, the industrialist, has brought scientists together to consider the urgent social problems of mankind and to try to find solutions together. The Quakers are maintaining a ceaseless effort to induce their fellowmen and nations as a whole to direct their activities toward peaceful cooperation, the eliminating of suffering and the cementing of ties of brotherly love. At universities, especially in the various departments of social science and of philosophy, there are quite a few researchers who are fired by the spirit of cooperative progress. They look for constructive world-wide arrangements that would reduce international tensions, eliminate wars and foster cultural development.

Nevertheless, there are but a very few projects anywhere which

aim at a world-wide coordination of social effort without a proffered dogmatism to remake the globe's surface after the image of one or another "best place on Earth." Or there is an endeavor to substitute for social goals, aims to be realized elsewhere, outside the Earth or a tendering of perfectly worked out social schemes the universal acceptance of which would bring the millennium.

The WORLD COMMITTEE ON PEACE COOPERATION—or WCPC—does not belong to any of the above categories. It is not even a "committee" in the old sense. Its participants do not gather in the committee room, but contribute their ideas for progress through correspondence with one another. This is done through an exchange center whose main function is to keep the 300 world correspondents, all of them leaders in their fields, in touch with one another through a system of abstracts of the views and recommendations of the participants in the project. These summaries are sent to all of the correspondents. The project includes publication of the summaries, together with elicited comment, in many languages.

WCPC recently invited forty eminent Americans to become the United States correspondents. Two hundred sixty are being invited from other countries, each country with a million or more inhabitants represented by at least one outstanding person.

While we found it impossible to apportion participation exactly in conformity to relative population in the various countries, all in all there is, we believe, a fair representation of all parts of the globe among the invitees.

WCPC aims at the polling of leadership opinion concerning the ideas which may be universally used for the general material and mental progress.

This is, of course, an extremely difficult job. But during the past few years we have found means which will permit, we believe, the coordination of the opinions in this broad field of world leaders—educators, scientists, philosophers, churchmen, industrialists, and so on—without any tendency to produce a regimented world scheme. The method used operates without the inauguration of centrally directed "team work" or directives administratively suggested.

The WCPC program, in which some of the most eminent thinkers and most capable leaders of mankind are participating, is somewhat as follows:

The WCPC is a research project in social integration.

Its purpose is to assist the peoples of the world in finding acceptable solutions to the most important problems of our day. These problems include: elimination of conflict; methods of dealing with conditions of suffering and ignorance; improvement in production; improvement in communication among nations; ways of establishing higher levels of effective cooperation among social institutions; and other problems which at present are obstacles to the material and mental progress of mankind.

We are inviting 300 world leaders from all major fields of human endeavor (not including government representatives) to function as members of the Committee for several years. They are being asked to write the Committee once every three months setting forth their views on basic world problems, and giving their recommendations on steps that governments should take to solve them.

Government representatives are not included on the Committee because the recommendations of the Committee will go to them and are intended to aid them.

The communications from the members of the Committee are summarized. (Committee members are asked to provide their own summaries when possible.) All of the summaries are sent to the invited correspondents in mimeographed or printed form so that each may know the views and recommendations of all the others.

Through the quarterly abstracts it is the purpose of the Committee to propose recommendations which correctly express the views of the group as a whole. These recommendations will be submitted for vote to the Committee members.

The achieving of agreement on recommendations is the first step in the Committee's procedure; the second step is submission of the Committee's recommendations to the peoples of the world through the various media of communication. Comments will be called for; significant contributions will be summarized and sent to the Committee members.

After a suitable, but not long, period after release of the Committee's recommendations and after abstracts of the most valuable comments have been made, the 300 correspondents will be asked to make use of the general comments and make any amendments they choose. The amended recommendations together with summaries of comments will be printed for use by Committee members assembled at a World Congress where the final form of agreed recommendations will be discussed and

voted upon. The amended recommendations will be sent to all Committee members prior to the Congress—to those expecting to attend as well as to Committee members who find it impossible to be present personally at the Congress.

After adjournment of the World Congress the final agreed recommendations will be printed with signatures. It will be translated into possibly a dozen languages, and will be printed in each of them. The book will be sent with appropriate letters to all the governments of the world, to the United Nations, the educational, philosophic, scientific, industrial, art, church and labor associations and academies of the world, asking for their cooperation in the realization of the recommendations or as large a part of them as possible.

World leaders consulted thus far consider WCPC a magnificent project of utmost world importance and assure the Committee of their most enthusiastic cooperation.

Through goodwill, integrity, objectivity and concern for mankind, the work of WCPC will be facilitated. Constructive criticisms and suggestions are always welcome at the WCPC.

We hope that after having satisfied himself as to the importance and scope of the WCPC project, the reader will call it to the attention of his colleagues and friends and in other ways assist and participate in the extension of this work.

* * *

HOUSING WITHOUT PROFIT

Bill Jones and Harry Smith are members of the same local and work for the same company in New York City. Both are married and have two kids, live in Manhattan, and each takes home \$98.44 a week.

During lunch, a week or so ago, Jones found out that Smith pays \$34.30 less a month for his 4½-room apartment than he pays for his. He wondered what kind of a place Smith could have for \$72 a month. He knew his own apartment for \$112.50 in a pre-war building was now showing the first signs of wear.

He was more surprised when Smith said he lived on the eighth floor of a twelve-story fireproof building surrounded by gardens and trees. "How did you find a place like that?" Jones asked. "It was simple," Smith said. "You are new in New York and don't remember that right after the war the union sponsored a housing cooperative. I was one of the first to apply and have been living in our apartment for five years."

"How much did it cost to 'buy into' this co-op Harry?"

"\$2,925," was the answer.

"That's a lot of dough," Bill said.

"Sure it's a lot of money. It took practically all the money we saved up during the war to make the investment, but it's better than money in the bank and we could not be living better or more economically than we are right now. If I decide to pull out, my original investment will be returned to me. So what do I lose?"

Bill thought a moment, then said: "What do you mean by saying your money in the co-op is better than money in the bank? How much interest do they pay you?"

"The co-op doesn't pay any interest on the investment, but look at it this way, Bill. The bank would pay me a $3\frac{1}{4}$ percent this year, so I lose \$95.06 a year in interest. I've lived in the co-op for five years, so I've lost \$475.30—less than that because only recently have the banks been paying $3\frac{1}{4}$ percent.

"But look at what I've saved during that time. If I lived in your apartment, I'd be paying \$1,350 a year in rent. In the co-op I pay \$864. I save, therefore, \$486 a year. In the five years I've been in the co-op, this amounts to \$2,430. I've lost \$475.30 in interest, so my net savings are \$1,954.70."

Jones was silent for a long time. Finally, he said: "Say, Harry, how could I get into your co-op?"

There are many people asking the same question today. Most people are like Jones. They are paying high rents—more than they should for housing. Many of those who can't find a decent place in the city, are moving to the suburbs and paying high commutation fares to get to work. These workers are just about able to keep their heads above water. Some who moved to the suburbs five years ago, are now reversing the process and coming back into the cities. Thousands who remain in the city live in sub-standard housing because they cannot afford the exorbitant rentals of decent private housing. The acute shortage of housing has increased the income producing value of even the sub-standard housing units. The rents for these inferior apartments is far from reasonable.

It is paradoxical that a lower-income family has a better opportunity to have a decent place to live than a family in the middle-income bracket. Public housing provides those with low incomes good housing at low rentals.

The great majority of people, like the Joneses, the Murphys

and the Cohens, with fixed incomes ranging between \$4,000 and \$8,000, are the group caught in the housing squeeze. Harry Smith and about fifty thousand other families have found an answer—cooperative housing. An increasing number of labor unions are becoming concerned about housing for their members. They, too, are now becoming interested in cooperative housing.

The Amalgamated Clothing Workers of America pioneered in housing thirty-one years ago when it sponsored the first development—the Amalgamated Housing Corporation in the Bronx. This consumer-owned cooperative has grown from 303 units worth \$1.9 mililon to 1,435 units worth over \$12 million, today. Two other cooperatives have been sponsored by the same union. Since the Second World War and particularly during the past year, other unions have entered the field. The International Ladies' Garment Workers' Union sponsored and, using its pension funds, became the mortgagee of a \$20 million—1,672-unit cooperative located in Manhattan. This co-op was occupied in October 1955. A second cooperative, to be known as the ILGWU Houses, Inc., for 2,500 families, is now being planned. Again the union will be the sponsor and mortgagee.

Local 3 of the International Brotherhood of Electrical Workers helped finance and sponsor Electchester. This cooperative provides 2,226 families with good homes at an average of \$17 a room a month. These low carrying charges have been reduced still further by the rent rebates the cooperative has been able to make to its members. These refunds represent the surplus of income over expenses. The funds usually amount to a half or a full month's rent.

The Amalgamated Meat Cutters and Butcher Workmen's 288-unit Harry Silver Homes is another postwar development, and this union has another project now under construction. The Big Six of the Printers' Union has just announced plans for a 700-unit development in Queens.

The 1,728-unit Seward Park cooperative, a \$23 million development in Manhattan, is being co-sponsored and partially financed by Local 3 of the International Brotherhood of Electrical Workers; United Hatters, Cap, and Millinery Workers' International Union; Brotherhood of Painters, Decorators, and Paperhangers of America; and the Workmen's Circle, a fraternal organization. Two savings banks are providing about half of the mortgage financing and the co-sponsors are providing the balance.

How It Works

Harry Smith and the other members of his cooperative pooled their savings, which amounted to \$1.9 million, and invested it in their cooperative. The balance of the total cost of \$9.7 million of the development was obtained from an insurance company. The loan is secured by a mortgage. Each member pays his share of the maintenance charges based on the number of rooms in his apartment. The monthly carrying charges in the development range from \$12 to \$20 a room, with an average of \$16.

Each stockholder has one vote. While the union is the sponsor of the cooperative, the ownership and responsibility for the development rests with the member-owners. The members collectively own the entire development, not their individual apartments. At the annual meetings, they elect directors and members of various committees to run the organization. Also at the annual meetings, the members have the opportunity to discuss the annual financial report which they receive several weeks before the meeting. The directors, chairmen of the committees, and the manager submit their reports to the member co-operators. Major matters of importance are brought to the stockholders for their approval or disapproval.

As the tenants are also the owners of the cooperative, if the income should exceed the expenses, the surplus is returned to them in the form of a rent rebate. If on the other hand the expenses exceed the income, cooperators have to increase their carrying charges.

More Than Low Rent

Harry Smith and his neighbors collectively own a development worth nearly \$10 million. This common bond of ownership and the joint responsibility that goes with it, make their development very different from the usual privately- or publicly-owned apartment projects. The families living in cooperatives have invested their funds to make the development possible. Pride of ownership and accomplishment make the difference.

When a family man makes an investment for his home, he is not thinking of leasing the apartment for a year or two. The family making an investment in a cooperative is like an individual home owner. The investment is considered permanent. The turnover in cooperatives is very small. The permanency of occupancy and the common interests the families have in their

homes create a community of neighbors rarely found in large cities.

In most cooperatives, the self-help method which made the housing possible is extended to meet other needs. In the community where Smith lives, there is a cooperative supermarket, a cooperative nursery school, a credit union, and a health plan. There is also a wide variety of community activities. Smith is particularly interested in the workshop which the men organized in one of the community rooms. Here he has the use of over \$5,000 worth of power tools and other equipment, a washroom, and a special paint room. A cinema club, a teen-age canteen, after-school play groups, art classes, and a senior citizens' club for retired people are also available.

If Bill Jones and many thousands like him are going to be able to enjoy this kind of housing, they are going to have to learn to help themselves by pooling their savings with others and organizing their own cooperatives. It is not going to be as difficult for them as it was for the original pioneers thirty years ago. Jones and the others can profit from the experience of the existing cooperatives. In the New York area, nearly all of the housing co-ops, along with about twenty-five labor unions and other groups, have organized the United Housing Foundation. This non-profit organization stands ready to assist those interested in cooperative housing. It is also able to provide labor unions with information on how they can help their members start a cooperative.

With this technical assistance, the Joneses who are willing to help themselves can look forward to better housing within their financial means.

—I. U. D. Digest

* * *

MY CONCEPT OF HUMANISM

by B. T. Rocca, Sr.

Man's thirst for knowledge goes back to primeval times. From all accounts there have always been many, the leaders, who investigated this plant, that berry and so on down through the course of human development—to this metal, that chemical compound—always trying to find the way and the wherefore. This process has become accentuated in recent years, and as human knowledge through writing and human expression is transmissible, human knowledge is cumulative;—the late-comers having the advantages of experiences, experiments, successes and failures of those before them.

In every one of its manifestations, nature and everything about us arouses intense interest and study. You can start from the tiniest insect (and they are almost countless in species) and go on up through other life forms to the largest, and find each and every one of them a marvel in itself. Plant life is just as interesting and one can go on from the myriad physical laws governing our world to outer space and continue marvelling at the wonders discovered by scientific research.

Development of human life is, of course, the most interesting to us and though we are animalian in every respect, through the development of intellect, or intelligence, human progress has been fantastic insofar as real progress, scientific invention and discovery go. However, where human relationships are concerned, there is much yet to be done.

The study of the natural phenomena about us—the laws of nature—whatever you want to call it, is an extremely interesting subject. It is one that goes on without end and all of us are anxious to know more and more of the wonders of the Universe. To study — discuss — question — analyze — reason — make comparisons — get others' ideas — all toward the common purpose of arriving at the eventual truth without any superstitious fears, any unreasoning dogma, is the philosophy or line of thought that I think of as Humanism. In other words, it is simply an intelligent, realistic approach to life and study of life in its many forms with particular thought of human life and endeavor. Intelligent reasoning and study wants questions, criticism, to forever bring out new lines of thought, new ideas to arrive at the nearest approach to the ultimate truth.

No scientist of today would accept dogma or so-called revelation for the basis of his reasoning. A century and a half ago Thomas Paine pointed out so clearly that none of the religious followers of the so-called great religions of today believed in the revelations of any religion but their own, so he was forced to disbelieve all of them, and I certainly agree with him. Thomas Paine, however, lived many years before Darwin published his work on Evolution, so Paine called upon a god as an overall creator. It is certain that had he lived a century later with his clear reasoning he would probably have arrived at somewhat the same conclusions as he did about revelations.

A simple, straightforward, honest, intelligent viewpoint of life itself is so important for all of us. The old saying that one should never discuss politics or religion is, to me, certainly out-

dated. Someone has said that the measure of one's intelligence is to be able to disagree without being disagreeable—therefore, to me, there is nothing more interesting than an active discussion of laws of nature, evolution, history, geology, palaeontology, astronomy and any and all of the studies and sciences and religion together with life and death.

While much is yet to be learned of evolution, the history of plant and animal remains found in the rocks of the earth can tell a remarkable story of progress and development. While it isn't possible to know how the first unicellular plant or animal forms developed on this earth, their development into ever more complex forms throughout countless millions of years is disclosed in the immense sedimentary deposits here and there, throughout the world.

Just for comparison—geologic history shows that the amphibians ruled the world for 150 million years, and yet Man has been on the earth but a fraction of a million years!

Mendel, through years of experimentation, worked out the laws of heredity that govern an ordinary pea. We now know that these laws apply equally to human beings. All things in nature are but a part of nature as are we. Many claim that we are apart from nature, that we have a soul that lives on and on. Like the great thinker, Socrates, I see no reason, no necessity, no desire for eternal life. He was willing to settle for deep and eternal sleep.

We hear and read much of Heaven; the joys of Heaven, but no one attempts to describe it, no one attempts to say what these joys will be. No one has taken the time to point out that an infinite time spent without wants or desires, or the pleasure of satisfying them, would not be Heaven, but Hell, and the utter futility of it would be positively shocking to me. We live on through our children and all plants and animals pass on their characteristics through succeeding generations.

Summing it all up—and, stripped of all fancy words or beautiful phrases—life is real, it is progressive, it is evolutionary, it is satisfying. New discoveries, new advancements are made every day. Great satisfaction comes to him or her who can do a little more for his fellows. We know there is much suffering, much travail in life. We must accept it realistically and enjoy life while we may. We do not need to look up to some Divine Power who may smile or frown on us. We must look to our own hearts and to those of our fellow men about us. Someone has said that it rains on Saint and Sinner alike. In other words, no Divine Power

interferes in our lives for either good or evil. History has seen an evil man like Genghis Khan take countless millions of innocents to their death. In our time we have seen Hitler do likewise. The prayers of millions of innocents were unanswered—therefore, reason teaches us that prayers are ineffectual.

Historians and students who have spent their life in historical research have very definitely proven that there is no record of any Divine force appearing on this earth. So-called supernatural powers just do not exist. Life itself is a miracle; the metamorphosis of a caterpillar into a beautiful butterfly appears as a miracle but it is not—it is only a wonder of nature that can be predicted in advance. The laws of nature are fixed and finite and miraculously orderly. There is much yet to be discovered but we can only do so by intelligent study, research and development along sensible lines—forever ruling out supernatural powers, superstition, dogma and ignorance. There remains so much to be done; let us all unite and do it!

* * *

A UNIVERSAL RELIGION?

What is it that prevents mankind having one universal religion?

We live on an old planet but man is young in the process of evolution. Man has to his credit great achievements in discovering and exploiting natural laws. The matter he can manipulate engages his interest and commands his skill. He is still primarily a materialistic animal fighting to supply his appetites, and entranced with each visible novelty. The joy of mechanical creation is strong within him. Man has not evolved into the philosophic man. Compared with his mechanical triumphs his progress in religion and social engineering is pitiful. To generalize, only in the field of manipulation of matter—science and technology—is he capable of sustained objectivity.

Yet man is a religious animal, probably the only animal that is religious. Religion is not something you catch or not, like the measles. It is not something dropped down from the skies. Religion is part of man's nature. That is, it is native, natural and intrinsic. Some people talk about "getting religion" as in a revival meeting or elsewhere. This phenomenon is just a manifestation or expression of religion.

This built-in characteristic of man, which is religion, seeks expression. Man tries to rationalize it, explain it, even feels sometimes he must justify it. This is theology. The Bible con-

sists of history, legends, dietary laws, poetry and a lot of other things. But in general it is an expression of religion of people of long ago; it is partially their theology.

Just as centuries ago man was trying to explore and explain nature, so he was also trying to explore and explain the impulses that we call religion.

Just as centuries ago man produced primitive science, some of which we find in the Bible, so he produced primitive ideas in religion that we can find in the Bible. The Bible is precious to us for in it we see primitive expressions of this universal urge, religion. But as we do not go back to ancient men for science, so we should not go back to ancient men for the expression of our religion. Early men of all parts of the world had spiritual insights. They builded great religions—good religions for their time and level of culture. While all the great religions of the past have some wisdom and some insights that we can cherish today, none of them are religious enough for cultured people of today.

Many people today **do** look to the past for the expression of their religion. To take one's religion exclusively from the past is to increase the cultural lag so prevalent in religious expression or theology.

There are a few religious groups that claim to be New Testament or Bible Christians. Society is in a state of development, and New Testament religion, or Bible religion, alone is inadequate to our religious needs. Quite apart from that, however, is the fact plain to all Bible scholars, that the whole Bible, and especially the New Testament, contains many competing and different interpretations of religion. Therefore when someone says he is a Bible Christian or a New Testament Christian we know he, or his church, has selected the parts of the Bible that appealed to him or it and disregarded other views that also may be found in the Bible that are in contradiction.

The Christian church came into no empty world. There was no dearth of religions in the Mediterranean world into which Jesus came. The Christian church was born in controversy and has been in controversy ever since. The church not only had to compete with non-Christian religions, but the Christians, as they were first called at Antioch, did not agree. We find many opposing religious ideas among early Christian writers and teachers. Indeed, some churches used some writings that are not in our Bible today. It was not until the Council of Trent in 1548 that

the Catholic Church finally fixed upon what was Scripture. That decision included eleven books that Protestants do not call Scripture.

Many church bodies have set forth interpretations of religion. Many have claimed that these interpretations were revelations from God. Revelation, by definition, means that a transcendent (up in the sky) God broke into history and deposited with man a message. Since these messages do not agree, and since all of them contain errors of fact, and errors of grammar, the whole idea of revelation is now in disrepute among scholars. **Discovery** is a better word for moderns. All of these alleged revelations are someone's interpretation of this universal characteristic, religion.

When one goes into the desert, the wilderness, or to a hilltop, and comes back claiming he has received a revelation from God, or some supernatural being, we may imagine he had a religious experience but we cannot necessarily accept his interpretation of his experience. Certainly, with all the revelations that Christians have claimed, one would be hard put to it to select the right one.

Christianity is only one of the great world religions. All of them are expressions of the religious impulse. All of them contain truths. No one contains all the truth. All of them contain religious insights of value. Curiously enough there are adherents of every great religion who claim their own religion is a revelation but that all other religions are not revelations. No one ever heard of a Mohammedan receiving a Christian revelation, or **vice versa**. When one examines an alleged revelation he finds in it only a reorganizing of the elements of his own culture.

If we are ever going to have one universal religion the idea of revelation must be abandoned; the idea of one true religion only must go.

The notion that if one has had a certain kind of religious experience that all others must have the same kind of religious experience must be discarded.

While the creeds of yesterday doubtless reflected the best interpretations of the time in which each was written, they cannot be regarded as authoritative for us today. For over 150 years our Jewish-Christian Bible has been scientifically studied. The cultures of the times in which its parts have been written have been studied. Language study has improved. The psychology of religious experience has been investigated. We now

know something about the springs of human behavior. Science has explored our physical world. The naive notions of our forefathers influenced their theology. With more knowledge theology has been corrected. There are so many things our ancestors believed that we now know as error.

Of course there still remain among us those people who make a religious technique of believing the incredible. Some people have found some emotional satisfaction in some theory or doctrine of religion, and because they **have** found emotional satisfaction they resist any notion of giving it up even if it has been proved not true.

But one aspect of being religious is to be receptive to truth. One valid definition of religion is "The Quest for Truth." The religions of yesterday, taken by themselves, are not adequate for us today. If we are to have unity among the religions of mankind interpretations of religion must be brought into accord with scholarship. They must become intellectually respectable. The interpretation of religion must become not a matter of acceptance of what a church, a creed, or someone long since dead thought was true but rather should be a matter of study and growth.

We may come to conclusions but those conclusions must always be subject to revision as new facts are discovered. The study and practice of religion must become experimental and free. We must break away from the authority of church and church dogma.

* * *

Without free speech no search for truth is possible; without free speech progress is checked and the nations no longer march forward toward the nobler life which the future holds for man. Better a thousandfold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people, and entombs the hope of the race.

—Charles Bradlaugh

* * *

There is no short-cut, no patent tram-road to wisdom. After all the centuries of invention, the soul's path lies through the thorny wilderness which must still be trodden in solitude, with bleeding feet, with sobs for help, as it was trodden by them of old time.

—George Eliot

LETTERS TO THE EDITOR

Dear Editor:

In Utah the two most deadly sins are criticism of (1) Christian orthodoxy or (2) "free enterprise" or the "American way" (whatever meaning these titles have). This is well illustrated by the following incident:

A short time ago I sent the enclosed letter to the Salt Lake Tribune for publication in the People's Forum of that paper. When the letter did not appear I asked the editor why it was not published and the only answer I could get was: "We can't publish that." I also showed the letter to a former head of a department at the University of Utah and received the following comment: "No paper in the United States would publish that." If you care to do so you may publish this letter and the enclosed letter in your magazine.

Yours truly,

Nills C. Christensen

Editor, Salt Lake Tribune

Dear Sir:

During one of the sessions of the recent semi-annual Conference in Salt Lake City, I heard one of the speakers state that the church believes in and receives continuous divine revelation. Immediately following this sermon, Secretary of Agriculture Benson preached a sermon devoted to the theme that, as God gave man his free agency to choose his way of life, it follows as a natural and logical conclusion that "free enterprise" is an essential part of the gospel and approved of God.

To say that I was astounded to hear this doctrine is the mildest of understatements. As a child and young man I was taught that the early Saints had "all things in common" and that the "United Order" was ordained of God as the Christian way of life. Now I am told by supposedly the same authority that a system of "free enterprise" with a philosophy which is the antithesis of the gospel of Christ—a philosophy of dog eat dog, of each man for himself and the devil take the hindmost, a philosophy that came straight out of hell, a philosophy which if logically followed could produce nothing but a community of exploiters of their fellowmen, of thieves, liars, crooks, hypocrites and vandals—is the Christian way of life.

Someone "goofed." Was it God or Brother Benson?

Nills C. Christensen

Stockton, Utah.

To the Editor:

Dr. Julian Huxley, the great English scientist, in his brilliant presidential address to the First International Congress on Humanism and Ethical Culture, August 1952, in Amsterdam, said: "The world is undoubtedly in need of a new religion . . . There are large numbers of people all over the world who, dissatisfied with supernaturalism or with purely political creeds, are potential humanists in believing that we must rely on developing the resources of human nature . . . Man's past includes a primarily religious phase. We now live in a technological and rationalist age. The next phase of history could, and in my view should be a humanist phase: let us help towards its emergence."

This new religion was set forth by Dr. Charles Francis Potter in HUMANISM A NEW RELIGION (Simon and Schuster 1930) just after he founded The First Humanist Society of New York, Inc., September 29, 1929. Dr. Julian Huxley became a member of our Advisory Board in 1941, along with Drs. Albert Einstein and Thomas Mann. Dr. John Dewey had joined the Board in 1936.

So this new religion is not brand new. In fact, several ministers had been preaching an early form of it within the Unitarian church before our pioneer Humanist Society was founded. But it is new in the sense which Dr. Huxley probably intended, new in that it is still in the process of formation, both as to message and organization. So now is the time for all good men to come to the aid of the party!

CHARLES FRANCIS POTTER,
The First Humanist Society of New York, Inc.,
1260 Hotel Ansonia, 210A Broadway, New York 23, N. Y.

To the Editor of the Humanist World Digest:

Professor Williams' article "The Unconcerned Universe" in the last issue of the HWD implies that I believe in a Personal God with all the trappings. My article "Can Skepticism Lead to a Faith in God" (Aug. '58 HWD) makes it abundantly clear that I regard this kind of theism as untenable and, for the same reasons as Prof. Williams sets forth. As to the question of whether or not the universe is concerned about man, this is pretty much a semantic problem, insofar as our viewpoints are considered. I wish we had a better word than "concern" or "indifferent" in discussing this topic. Professor Williams and I are in agreement in believing that the physical universe takes no cognizance of man. When I say that the universe is not "indifferent to man"

I mean simply that there is a causal process to which man is related, that man is part of the process of evolution; he is not a separate entity. I do not imply a nature guided by any supreme God or Mind. I think that man is the supreme being, at least at the present time in nature. Man belongs to Nature in that man is but one aspect of Nature. In Nature we live and move and have our being.

All this should have been obvious to the readers of the article, but it would not be obvious to anyone who had a signal reaction to the term "God". Unfortunately, some humanists have equated God with nature and have a negative reaction to both because they have transferred their hatred of God to Nature or the Universe. Such persons find it difficult to believe that theism of any kind is not superstition. Whenever humanists regard man as a separate entity, apart from Nature, whenever some humanists extract from Nature, alienate him from cosmic processes and even project him against Nature they are devoted more to scientism than science. We should recognize a pathological projection when it is presented to us. Now I do not accuse Professor Williams of this, and indeed am glad that the humanist movement is broad enough to include divergent viewpoints. Basically, this discussion seems to revolve around semantics. Nevertheless, to write as Mr. Williams does that **"humanism is properly a belief in a natural, intrinsically non-purposive and unconcerned cosmos"** betrays this alienation of man from Nature. If man is part of nature, nature has purpose, concern and is to that extent spiritual. Nature is far more complex than Prof. Williams is willing to admit, so complex in fact that in and through man and all living creatures, nature has purpose and concern. Beyond that, we simply do not know. Conceivably a person or race that does not relate to natural law is ultimately destroyed.

Freud's "Future of an Illusion" is hardly conclusive. Freud maintains that a powerful cosmic Father or Mother is born of our neurosis. This writer has known humanists whose atheism was pathological, born of their frustrated relations with their human father. Freud's thesis is a little too neat an explanation of the prevalence of a belief in a Personal Supreme Being. The belief in God has many roots or origins. Freud only described one pathological example. There are many others which are not pathological but born of hard facts.

It really is not important whether one believes that the basic reality is a chemical process or a naturalistic God. The important

point is that we recognize that Process is fundamental and that it evolves events, concretions, material objects and living creatures. The humanist recognizes that process (deified or not) underlies being. If man is the supreme being and has become so because of this lift-thrust in the universe, he should be made aware of the process, he should consciously relate to it, and he should do all possible to further the evolution of man into a rational ethical creature.

This writer considers semantic arguments stimulating and exciting, but wonders if we can afford the luxury of semantic debate while the human race is threatened by moral idiots threatening to destroy all mankind unless their brand of economic or political dogma is triumphant in the world. In short, I think our basic problem as humanists is not in the realm of convincing people that we live in an indifferent unconcerned universe, but to convince them that we had better become concerned and dedicated to human welfare, or no one will be around to carry on the old classic arguments. I will continue to have reverence for the creative process in the universe and Prof. Williams can continue to admire the chemical process underlying all life, but I think the real test of our humanism will be in the realm of ethics, in the everyday relations we have to our fellowmen, and in our loyalty to the human race.

EUGENE KREVES,
RFD 1, Plainfield, Illinois

* * *

CHURCH AND STATE

PROTESTANT LEADER DEFENDS AL SMITH; URGES KENNEDY FOLLOW HIS EXAMPLE

The head of a predominantly Protestant organization has defended the memory of Governor Al Smith, which he said had been dishonored by Smith's own biographer at a meeting of the American Catholic Historical Association in Washington. Professor Edmond A. Moore of the University of Connecticut, author of **Al Smith Runs for President**, counseled Sen. John F. Kennedy to avoid Governor Smith's "maneuver" of publishing a "credo" declaring his political independence and his belief in the American tradition of separation of church and state.

Glenn L. Archer, Director of Protestants and Other Americans United for Separation of Church and State, denounced Moore's criticism of Smith and his advice to Kennedy. Smith's

"credo," he said, "was not a 'maneuver' but a forthright statement of devotion to American principles. In his statement, Smith declared that if elected he would be his own man and would not permit any group, political or ecclesiastical, to dictate his conduct. This statement did not harm Smith; it made him many friends."

"If Kennedy should follow Moore's advice," Archer continued, "he would be doomed to defeat. Many would be convinced that he, not Smith, was guilty of a deceptive 'maneuver.' It must never be forgotten that Protestants and Jews, and Catholics too, do look for the pronouncement of such a 'credo' by a Catholic candidate. They cannot forget the basic Roman Catholic position so frequently stated by the leaders of that church, that there is 'one true church' which the state has a duty to support, and that all others are 'heretical churches' which the state has a duty to discourage and even oppress. They cannot forget, either, that such a program is actually being effected in many lands today. This was the reason Mrs. Eleanor Roosevelt recently expressed the hope that any Catholic President would 'be strong enough so that if the question should arise of the difference between church and state, he can really act apart from the religious basis'."

"The issue is more pertinent this month than during Smith's lifetime," Archer continued. "Pope John has just issued a pronouncement claiming control over the political consciences of Roman Catholics. He told a meeting of Italian lawyers on December 10 that Catholics should take an active part in politics—just as Senator Kennedy is doing—and that it is the 'right and duty' of the church to give them 'moral guidance' in such activities. His Holiness further asked 'unanimity' among Catholic politicians on matters of social and religious interest. He demanded that 'all internal discord must be eliminated and a common united stand be taken instead.' He declared that the ecclesiastical hierarchy has the right and duty to call upon the faithful . . . to defend the church and Christian principles."

"Now we are aware that the Pope claims for himself the sole right to decide what issues are of moral concern and that he and his colleagues have often claimed authority over matters which in the United States are viewed as not solely religious, but also civil concerns. Marriage and divorce, education, and birth control are examples."

"In my opinion Mrs. Roosevelt's hope is justified in regard to

most Catholics. Whether voters or office holders, I think they do have the courage to avoid the strictly 'religious basis' of deciding the issue. While they listen to the Pope's views, I do not think they would feel bound to accept his 'moral guidance' in public affairs. Senator Kennedy, whose campaign organization is now being set up in every state, has commendably moved toward a pronouncement of his American credo of independence. He should not be discouraged but encouraged to make his views known in this area.

P. O. A. U. News

* * *

"DEMO-CHRISTIAN" TREND

The array of politicians of Roman Catholic faith who triumphed on the Democratic ticket last November has led Joseph Alsop, the columnist, to inquire whether a new "Demo-Christian" party may be in the making. He actually connects the term with the Roman Catholic political parties—eight in number—which are now operative on the Continent, though he says the European context is different. The Catholic parties abroad consistently work for larger subsidies to the church and are generally favorable to clerical ambitions.

Right Combination

Alsop is fascinated by the successful combination of Catholic candidates and the Democratic party. Apparently all a man needed to win last November was a membership in the Roman Catholic Church and a place on the Democratic ticket. One without the other usually wasn't enough. So Steinle lost in Wisconsin. He was a Catholic but he was running on the "wrong" (Republican) ticket.

Hogan in New York was the "right" religion on the "right" ticket. He lost anyway, but Alsop argues that he polled 400,000 more votes than Harriman and that these were "Catholic votes."

The "Demo-Christian" victories were impressive. Kennedy was such an overwhelming success in Massachusetts that his opponent, Celeste, complained that he could not get his name in the papers unless he paid for it. There were Dodd in Connecticut, Hart in Michigan, Muskie in Maine, McCarthy in Minnesota, all of whom proved the rule. Then the governors DiSalle in Ohio, McNichols, first Roman Catholic in history to be governor of Colorado, Lawrence, ditto in Pennsylvania, Brown, ditto in California. All are cited by Alsop as proof of the felicity of the combination.

Church a Help?

According to Alsop, the election demonstrates that the religion of a Roman Catholic is no disadvantage to him with any large sector of the voting population, while it helps him with one large sector.

His implication seems to be that a candidate of Roman Catholic faith would strengthen a national ticket in 1960. The columnist's other implication is, apparently, that the Democratic party may become another party of Catholic Action. This implication he does not develop.

P. O. A. U., Church and State

* * *

EDITORIAL

On last December 2nd the News carried headlines about the Chicago Parochial School fire, in which 90 or more of this school's 1300 children died. This was a ghastly thing and all of us saddened, and give our sympathy to those who lost their dear ones in this great catastrophe.



E. O. CORSON

What was behind the scenes that set the stage for this great loss of life? We were not there so we will have to glean what we can from the press reports. The two-story and basement school structure was built in 1910, which included part of an old church with outside walls of brick and the internal structure of wood construction. It is reported that this old structure had one set of stairs and one fire escape.

It was also reported to be the practice to store rubbish under the stairways and that the fire evidently started in this waste material. From the writer's viewpoint, no sane school administrator, regardless of rules or laws, would have permitted such a fire hazard to exist at any time or any place, and especially under the stairs of such fire trap as this school structure certainly represents. Maybe it's easy to get by with such things in a State where the Cardinal of the Catholic Church carries the No. 1 automobile license rather than, as is common practice elsewhere, the governor of the state is so honored.

This parochial school fire-trap incident is a brazen example of what is happening to our American public school system where the Parochial schools are set up in competition; and these schools, in a large measure, get by with make-shift facilities regardless

of hazards. Along with that, that part of citizenry represented by the Church of Rome are usually encouraged to oppose school bonds and other government financial means of expanding the public schools—so our children (the men and women of our tomorrow) loose a part of their birthright and some get carbonized in the process.

Let's ask the Church of Rome's No. 1 Representative with the No. 1 auto license in Illinois and his co-workers throughout the United States of America, to join hands with the American secular Public School System and make it the greatest educational institution in the World, a melting pot where children of all faiths and political beliefs meet as equals. The time is short. I conclude with the following thought:

Public vs. Non-Public Schools—

It is well known that our American Democracy was and is founded on our public school system and therefore the founding of non-public schools (be they Parochial or Southern Segregated, etc.) as replacements for the public schools, are nails driven in the coffin of our public school system and it is obvious that in turn this coffin is carrying with it our American way of life which includes our American Democracy.

If there is any question of the truth of this statement, take a look at Spain, Portugal and many of the South American countries where, when the Roman Church dominates the educational, political and social institutions, they indicate the road to where we are headed if America becomes 51 percent Catholic.

Quote of the Month

M. Vandervelde, member of the Belgian Parliament, addressing that body in 1914, on the occasion of the voting of important financial advantages to Roman Catholic schools:

"Your work is about finished, Masters of the State and Servants of the Church . . . Henceforth there will be only two kinds of schools in Belgium; the church schools paid by the state, and the state schools dominated by the Church."

* * *

As a writer, I have only one desire—to fill you with fire, to pour into you the distilled essence of the sun itself. I want every thought, every word, every act of mine to make you feel that you are receiving into your body, into your mind, into your soul, the sacred spirit that changes clay into men and men into gods.

—Thomas Dreier

FROM THE RAM'S HORN

Taxation

It doesn't make sense to me to hear people endorse the millions **per diem** spent for atomic weapons from which nothing can come but death yet complain about high federal taxes. If we were not insane on this matter of producing more gruesome killing machines than Russia we could not only reduce federal taxes but build highways, seize the initiative in peace making through civil aid, take the offensive against disease, give aid to school buildings, provide parks and recreation areas and a lot more to make a better America.

As to local taxes they are too low. If our officials figure out what our conservative needs are and the prospective tax revenue does not cover the figure computed we know taxes are too low. In many cities the tax on real estate is too low and rents are too high in relation to appraisal and rate. He who rents pays taxes in form of rent and in most cities pays too much.

To a person like myself who has lived on a modest salary there is something absurd in hearing a man surrounded by luxury complaining about local taxes. Of course he is taxed on what he has, not on what he doesn't have.

The income tax is entirely too low. I'd say my state income tax should be multiplied by about four. We do not have a good city or state in respect to what we enjoy in common. We cannot have a good city or state until we put up more money for the things we need to share in common.

Incidentally I read a newspaper editorial that endorsed a city sales tax. The sales tax is the most unjust tax that can be devised. It flouts the sound principle of "Taxation according to ability to pay." The millionaire and the person on relief pays the same tax on a loaf of bread. I am in favor of higher property taxes locally and greatly increasing the state income tax. Let's climb out of a pushcart culture.—H. Scott.

* * *

Church Resolutions

The World Council of Churches (Prot.) met in Cleveland and recommended recognition of Red China by all nations. Red China's admission into the United Nations, repudiated the policy of nuclear deterrence, said there was no such thing as a preventive war, rejected the feasibility of morality of limited war and condemned as irresponsible the cold war and diplomatic hate-baiting between nations.

ATOMIC LUNACY

by Professor Hyman Levy

The social situation today internationally is riddled with contradictions. The history of man is the story of his long struggle to emancipate himself from being the passive victim of circumstances to becoming their controller. That struggle has given birth to science with all it has done to change the outward forms of social life. Now, at the present moment, to crown this, a large proportion of the productive capacity of the major States is being devoted to the perfection of frightful weapons of destruction. In these countries some of the best brains are concentrating on the design of H-bombs, intercontinental missiles, and on the principles of nuclear warfare, whose outcome can only blot out civilized life. A single H-bomb dropped on the center of Glasgow could obliterate the whole city and its inhabitants. This is the social lunacy into which the world has slipped. During maneuvers, individuals of whose judgment, values, and personal characteristics we are completely ignorant, fly overhead armed with such missiles, and so hold in their hands the future of society. In practice, it is on their judgment and on others like them that we have left decisions on the continuance of social life, knowing full well, as we do, that even the most intelligent among us are liable to misunderstand an order, or misinterpret a situation. This is social instability of a most acute form, and brings out the sharp contrast between the height of man's knowledge of, and his control over, inanimate matter on the one hand, and the depth of his ignorance and lack of control over social matters on the other.

It is argued that we here must play our part in deterring an aggressor. At most it can be only a very small part. If the insane threat of H-bomb warfare succeeds, it will do so without our relatively trivial contribution. If it fails we will have chosen obliteration, for we immediately become a defenseless target. It is in these lunatic terms that these matters are now argued. No State trusts any other, or understands its intentions, in a world trembling on the brink of suicide.

The problem is clearly an international one, and could be challenged by the non-committed nations. Britain cannot do so; she is committed. But on the personal plane it raises an inescapable moral issue. In particular it confronts the scientist in a specially complex way. To me it suggests that no scientific man can justify undertaking work that is specifically and definitely directed toward the destruction of society.

South Place Ethical Society, London

IDEALS TO LIVE BY

The enjoyment of my life has been greatly promoted by the undoubted love and untiring kindness of all with whom I have ever lived, and of a numerous association of disciples, from whom I have continually received the most pleasant attentions, in many cases amounting to a devotion to which I was in no way entitled; and I have quite often warned them against the injurious influence of names upon the independence of mind and of free thought on all subjects . . .

I have had much difficulty in convincing many that the authority given to names has been through all past ages most injurious to the human race, and that at this day their weakness of intellect was destructive of mental power and independence. That truth required no name for its support; it substantially supported itself. But that falsehood and error always required the authority of names to maintain them in society, and to give them ready currency with those who never reflected or thought for themselves.

Had it not been for the baneful influence of the authority given to names, this false, ignorant, unjust, extravagant, cruel and misery-producing system, of individual interest opposed to individual interest, and of national interests opposed to national interests, could not have been thus long maintained through the centuries that have passed—The universe—the incalculable superiority of the true, enlightened, just economical, merciful, and happiness-producing system, of union between individuals, nations, and tribes, over the earth, would have been long since discovered and practiced, and the Millennial state of man upon the earth would have been now in full vigor and established forever—What divisions, hatreds, miseries, and dreadful physical and mental sufferings have been produced by the names of Confucius, Brahma, Juggernaut, Moses, Jesus, Mohammed, Penn, Joe Smith, Mother Lee, etc! If any of these could have imagined that their names should cause the disunion, hatred and suffering which poor deluded followers and disciples have experienced, how these god or well-intentioned persons would have lamented that they had ever lived to implant such deadly hatred between man and man, and to cause so much error and false feeling between those whose happiness can arise only from universal union of mind and cooperation in practice, neither of which can any of the religions of the earth, as now taught and practiced, ever produce.—Robert Owen.

THE MEMBERSHIP ROLL CALL

The Humanist World Fellowship publishes the Humanist World Digest, which builds for humanism squarely on the universal idea of brotherhood and the operation of the free mind seeking truth.

Will you answer this roll call and help spread the message of religious humanism in its creation and pursuit of ideals and values and the relationship men feel with one another and the universe? The subscription to the Humanist World Digest is now \$1.50 for one year. Why not also send in a subscription for a friend. The Humanist World Digest will act as a missionary toward bringing light where darkness prevailed. We will thank you for the names of those you think might like to know about this magazine. Support of this good work comes from subscribers and their contribution. Our subscribers are our only angels.

SUBSCRIPTION FORM

Please enter my subscription to the Humanist World Digest for years at \$1.50 per year.

(Add gift subscriptions on separate sheet)

Membership Form (Dues include Digest subscription)

I wish to apply for membership in the Humanist World Fellowship and enclose \$..... to cover annual dues, as indicated.

Check () \$5 regular () \$10 Contributing

One () \$25 Sustaining () \$100 or more, Sponsor

Total amount enclosed: \$.....

NAME

ADDRESS

(Please Type or Print)

Mail to: HUMANIST WORLD DIGEST
1011 Heinz Avenue - Berkeley 10, California

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest developments of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future — for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

STARR KING SCHOOL FOR THE MINISTRY

2441 LE CONTE AVE.

BERKELEY, CALIF.